On Duties written by Cicero book1 par11

11 Certain duties must be honored even to those from who you have suffered injury. It is a matter that falls under the category of avenging punishing. I do not know for certain if it is enough that he who provoked an injury should repent for his injustice, so that he and others might be slower to do such injury in the future in the matter of nation.

The laws of war must be circuitously observed. There are two methods of disputing, one by discussion and the other by force. The former is suited to man, and the latter is for wild beasts. We should take recourse in force only if we are.

Are unable to use the option for discussion. Thus, war should only be undertaken for this reason, that a state many, that a state many may live in peace without external injury. And once the victory has occurred, we must spare those who have not been cruel or.

Barriers during the fighting.

So our ancestors accepted as.

Since the Tolskins, Aquinians, Folskins and Sabians and Hurricanes, but destroyed utterly Carthage and Numitania. I should have not. I would not have wanted this for Corinth, but I believe that there was some motivation. Perhaps its location made its.

Direction of military necessity. Indeed, it is my opinion that peace is always desirable. Provoked it is provoked, provided it is one which has not one not come by treacheries. In fact, if I had been consulted on the matter, we might still have had some sort of Republic.

If even in, even if an imperfect one, whereas now we have none at all, when those whom you have conquered by force lay down the arms and submit to our generals in good faith, even though the batting rams have smashed the walls, it is adversible to receive them.

Civilly.

This type of injustice has, to high agree, been cultivated by us, those who offer guarantees.

Of good faith to nations and state defeated in war, become the patrons of those states by the custom of our ancestors. The law of war was written in the most consecrated, consecrated way under the fatal code of the Roman people. From this it is possible to understand that no war.

Or is unjust, is just useless if it useless. It is waged after formal demands have first been made, or after advance notice and a declaration. The General Pompilius was in general for a province and his army was serving the.

Son of Cato as a recruit when Pompilius was seen to dismiss one of the legions. Cato's son, who was serving in that legion, was also dismissed. But when the son remained in the army out of love for combat.
Cater wrote to Pompilius to say that if he allowed the son to stay in the new army, Pompilius was obliged to administer a second military oath to the son, since by previously dismissing him, the son was unable by the law to fight with the enemy.
So here I point out the highest observance of the rules of conduct in waging war. Marcus Cato the Elder, wrote a letter to his son Marcus, stating that he had heard that his son had been dismissed by the consul, while the son was a soldier in the war against Perseus and Massa.
For Sirius in Macedonia. He therefore warned the son not to engage in battle. Cater that order claimed that it was not lawful for a soldier to engage in combat once he had been demobilized. Chapter 12.
I also noticed that he who might be properly named an enemy comb combatant is called an outsider, thus lightening the bitterness of the situation by a softer effusium. The Latin word hostess enemy was.
Used by our ancestors to mean that we now call a foreigner. The 12th tables show the same thing. One day set with the foreigner and a permanent authority granted an action against a foreigner when what can.
Exceeds such clemency when you designate him with whom you have waging war with, with such wild words. Yet long usage has made this word hostess more harsh, more harsh. It has lost its significance as indicating.
A regular foreigner and what remains in the idea of a person bearing arms. When there's a fight of power and glory, it is sought through war.
The same causes ought to be underlies such contests which I have stated above all the valid reasons for waging war by these wars which are undertaken by the.
State of the sake of glory must be waged harshly. Thus we deal with citizens in one way if he is an enemy, in another way if he's a competitor, war was waged with the.
Celtiberians and the Cimbrians as if they were real enemies, not for influence, but for survival, whereas we fought with the Latin Zambians, Semnites and Carthaginians, and with the Purus of.
Eupress for political power. The Cartaginians were treacherous. Hannibal was cold hearted, but the others were were more.
Equitable King Pirus was returning prisoners, famously said this. I asked not for gold, nor that you give me money, money I'd reward, not as a play actor in war, but as a fighting belligerent.

Let us stake our lives on the on the sword, not on gold, and see what may happen. Whether Mistress Fortune decides for you or for me, and whatever she may bring, we put ourselves to the test with bravery. And so hear this judgment. Fortune showed consideration for those displaying bravery in war.
Certainly I grant these same men the liberty I give and grant them to you. Let them go in peace with the grace of of the gods. Without doubt, this is truly regal conception and worth and one worth of the House of Acadia.